A

SOLEMNE AND SEASONABLE WARNING

TO THE

Noble-men, Barons, Gentlemen, Burrows, Miniſters, *and Commons of Scotland*;

As alſo to our ARMIES without and within this Kingdome:

FROM

The Generall Aſſembly met at Edinburgh the 12 day of February, 1645.

EDINBURGH:
Printed by *Evan Tyler*, Printer to the Kings moſt Excellent Majeſtie. 1645.

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Apud Edinb. 13. Febr. 1645.

THe Eſtates of Parliament preſently conveened, in the ſecond Seſſion of this firſt Triennall Parliament, by vertue of the laſt Act of the laſt Parliament holden by his Majeſtie and three Eſtates, in *Anno* 1641. Having heard the Warning following, preſented unto them from the General Aſſembly, read in their audience; Received the ſame cheerfully, as a Seaſonable Warning: And appoints the ſame to be Printed: And Ordains the Earl of *Crawfurd-Lindſey*, Preſident of the Parliament, To give thanks from the Parliament to the Aſſembly, for their care, pains, and vigilancie expreſſed thereintill.

Extracted forth of the Warrands and Records of Parliament, by me Sir Alexander Gibſone *of Durie Knight, Clerk of his Majeſties Regiſter and Rolls, Under my Signe and Subſcription Manuall.*

Alex. Gibſone Cler. Regiſtri.

Edinb. 12. Febr. 1645. Poſtmeridiem.

Seſſ. 18.

THe Generall Aſſembly, after mature deliberation, having found it moſt neceſſary that this whole Nation be timely Warned, and duely Informed of their preſent Dangers, and the Remedies to be uſed, and Duties to be done for preventing and removing thereof; Doth ordain this Warning to be forthwith Printed and Publiſhed, and ſent to all the Preſbyteries in this Kingdom, as alſo to the Presbyteries that are with our Armies. And that each Presbyterie immediately after the receipt hereof, take ſpeedie courſe for the Reading of it in every Congregation, within their bounds, upon the Lords day after the Forenoons Sermon, and before the Bleſſing: And that they give account of their diligence herein to the Commiſſioners of the General Aſſembly; Who have hereby Power and Warrand to try and cenſure ſuch as ſhall contemne or ſlight the ſaid Warning, or ſhall refuſe or neglect to obey this Ordinance.

A. Ker.

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A SOLEMNE and SEASONABLE WARNING

To the *Noble-men, Barons, Gentlemen, Burrows, Miniſters,* and *Commons* of SCOTLAND:

As alſo to our ARMIES without and within this KINGDOME,

From the GENERALL ASSEMBLY met at *Edinburgh* the 12 of February 1645.

THe Cauſe of God in this Kingdom, both in the Beginnings and Progreſſe of it, hath beene carried, through much craft and mighty oppoſition of Enemies, and through other perplexities and dangers; God ſo diſpoſing, for the greater glory of his manifold and marvellous Wiſdome and his invincible Power, and for our greater tryall.

Theſe dangers both from without and from within, together with the remedies thereof, have been from time to time repreſented and held forth, in the many publike Supplications of this Kirk and King-

dome to the King, and in their many Declarations, Remonſtrances, Letters, Acts, and other publike Intimations: Particularly by a neceſſary Warning publiſhed by the Commiſſioners of the Generall Aſſembly in January 1643; And by the Remonſtrance of the ſame Commiſſioners to the Convention of Eſtates in July thereafter, concerning the Dangers of Religion, and the Remedies of theſe Dangers: which Warning and Remonſtrance at that time had, by the bleſsing of God, very good and comfortable effects. And now the Generall Aſſembly it ſelf, being by a ſpeciall Providence, and upon extraordinary occaſions called together, while God is writing bitter things againſt this Land in great Letters, which he that runs may read: and knowing that we cannot be anſwerable to God, nor our own conſciences, nor the expectation of others, if from this chief Watch-Tower we ſhould give no ſeaſonable Warning to the City of God: While we think of theſe things; *For Sions ſake we will not hold our peace, and for Jeruſalems ſake we will not reſt:* truſting that God will give, though not to all, yet to many, a ſeeing Eye, a hearing Ear, and an underſtanding Heart: For *who is wiſe and he ſhall underſtand theſe things, prudent and he ſhall know them; For the Wayes of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſors ſhall fall therein, and the wicked ſhall do wickedly and none of the wicked ſhall underſtand.*

That which we principally intend, is to hold forth (ſo farre as the Lord gives us light) how this Nation ought to be affected with their preſent Mercies and Judgements; What uſe is to be made of the Lords

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Lords dealings; And, what is required of a people ſo dealt with.

Had we been timely awaked, and taken warning, either from the exemplary judgements of other Nations; or from Gods threatnings by the mouths of his ſervants amongſt our ſelves; or from our own former viſitations, and namely, The Sword, threatned and drawn againſt us, both at home and from abroad, but at that time through the forbearance of God, put up in the Sheath again, we might have prevented the miſeries under which now we groane. But the Cup of trembling, before taken out of our hands, is again come about to us, that we may drink deeper of it: And although when theſe bloody Monſters, the Iriſh Rebels, together with ſome degenerate, unnaturall, and perfidious Countreymen of our own, did firſt lift up their heads and enter this Kingdome in a hoſtile way, it was looked upon as a light matter, and the great judgement which hath ſince appeared in it, not apprehended: yet now we are made more ſenſible, that they are *The rod of Gods wrath, and the ſtaffe in their hand,* which hath ſtricken us theſe three times, is *his indignation. He hath ſhewed his people hard things, and made us to drink the wine of aſtoniſhment.* Take we therefore notice of the hand that ſmiteth us, *for affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground. There is no evill in the City* nor Countrey *which the Lord hath not done.* He it is *that formeth the light, and createth darkneſſe; Who maketh peace, and createth evill:* He it is that hath given a charge to the Sword, *ſo that it cannot be ſtill:* He it is that hath his other *Arrows*

ready

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ready upon the ſtring to ſhoot at us, the Peſtilence and Famine.

In the next place, let us apply our hearts to know, and to ſearch, and to ſeek out wiſdome, and the reaſon of things, and to underſtand the language of this preſent judgement, and Gods meaning in it, for though *the Almighty giveth not an accompt of any of his matters, and hath his way in the ſea, and his path in the deep waters which cannot be tracd*; Yet he is pleaſed by the light of his Word and Spirit, by the voice of our own conſciences, and by that which is written and ingraven upon our judgement, as with the point of a Diamond, and a Pen of iron, to make known in ſome meaſure his meaning unto his ſervants. *God hath ſpoken once, yea twice, yet man perceiveth not*; Therfore now hath he made this rod to ſpeak aloud the third time, that we may *hear the voice of the rod, & who hath appointed it*. That which the rod pointeth at, is not any guilt of Rebellion or diſloyaltie in us, as the Sons of *Belial* do ſlander and belye the Solemne League and Covenant of the three Kingdomes, which we are ſo farre from repenting of, that we cannot remember or mention it without great joy and thankfulneſſe to God, as that which hath drawn many bleſſings after it, and unto which God hath given manifold and evident teſtimonies, for no ſooner was the Covenant begun to be taken in England, but ſenſibly the condition of affairs there was changed to the better; and though a little before the Enemy was coming in like a Flood, yet as ſoon as the Spirit of the Lord did lift up the Standard againſt him, from that day forward the Waters of their Deluge did decreaſe.

And

And for our part, our Forces ſent into that Kingdome, in purſuance of that Covenant, have been ſo mercifully and manifeſtly aſſiſted, and bleſſed from Heaven (though in the mids of many dangers and diſtreſſes, and much want and hardſhip) and have been ſo farre inſtrumentall to the foyling and ſcattering of two principall Armies; Firſt, The Marqueſſe of Newcaſtle his Army, And afterward, Prince *Ruperts* and his together; And to the reducing of two ſtrong Cities, York and Newcaſtle, that we have what to anſwer the Enemie that reproacheth us concerning that Buſineſſe, and that which may make iniquitie it ſelf to ſtop her mouth. But which is more unto us than all Victories, or whatſoever temporall bleſſing, The Reformation of Religion in England, and Uniformity therein between both Kingdomes (a principall end of that Covenant) is ſo far advanced, that the Engliſh Service-Book, with the Holy-dayes, and many other Ceremonies contained in it, together with the Prelacy, the fountaine of all theſe, are aboliſhed and taken away by Ordinance of Parliament; and a Directory for the Worſhip of God in all the three Kingdoms agreed upon in the Aſſemblies, and in the Parliaments of both Kingdoms, without a contrary voice in either; the Government of the Kirk by Congregationall Elderſhips, Claſsicall Presbyteries, Provinciall and Nationall Aſſemblies, is agreed upon by the Aſſembly of Divines at Weſtminſter, which is alſo voted and concluded in both Houſes of the Parliament of England: And what is yet remaining of the intended Uniformitie is in a good way; So that let our lot fall in other things as it may, *the Will of*

the Lord be done; In this we rejoyce, and will rejoyce, that our Lord Jeſus Chriſt is no loſer, but a Conquerour, that his Ordinances take place, that his cauſe prevaileth, and the work of purging and building his Temple goeth forward, and not backward. Neither yet are wee ſo to underſtand *the voice of the rod* which lyeth heavy upon us, as if the Lords meaning were to pluck up what he hath planted, and to pull down what he hath builded in this Kingdom, to have no more pleaſure in us, to *remove our Candleſtick, and to take his Kingdom from us*: nay, before that our God caſt us off, and the *glory depart from Iſrael*, let him rather conſume us by the Sword, and the Famine, and the Peſtilence, ſo that he will but keep his own great Name from reproach and blaſphemy, and own us as his people in Covenant with him. But *now there is hope in Iſrael concerning this thing*, we will beleeve *that we ſhall yet ſee the goodneſſe of the Lord in the Land of the living*: We will not caſt away our confidence of a bleſſed peace, and of the removing of the ſcourge and caſting it in the Fire, when the Lord hath by it performed *his whole Worke upon mount Sion and Jeruſalem*, much more will we be confident of the continuance of the bleſsings of the Goſpel, *that glory may dwell in our Land. This is the day of Jacobs trouble, but he ſhall be ſaved out of it*: And the time is comming, when a new Song ſhall be put in our mouths, and we ſhall ſay, *This is our God, we have waited for him, and he hath ſaved us*. Though the Lord ſmite us, it is the hand of a Father, not of an Enemy, he is not conſuming us, but refining us, that we may come forth as Gold out of the Fire. *We are troubled on every ſide, yet*

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not diſtreſſed; we are perplexed, but not in deſpaire; perſecuted, but not forſaken; caſt downe, but not deſtroyed. We know aſſuredly there is more mercy in emptying us from Veſſell to Veſſell, then in ſuffering us to ſettle on our Lees, whereby our taſte ſhould remaine in us, and our ſent not be changed.

Theſe things premiſed, we come to the true language of this heavie judgement, and to the reall procuring cauſes thereof. *For the tranſgreſſion of Jacob is all this, and for the ſins of the houſe of Iſrael.* God is hereby ſhewing to great and ſmall in this Land their work and their tranſgreſſion, that they have exceeded. *He openeth alſo their eare to diſcipline, and commandeth that they return from iniquity.* We leave every Congregation in the Land, every Family in every Congregation, and every Perſon in every Family to examine their own heartsand wayes, and to mourn for Congregationall, Domeſticall, and Perſonall ſinnes: Curſed ſhall they be who have added fuell to the fire, and now bring no water to extinguiſh it, who had a great hand in the provocation, and bear no part in the humiliation.

Let every one commune with his own conſcience, and repent of his, even his wickedneſſe, and ſay, *What have I done?* We ſhall here touch onely the Nationall ſinnes, or at leaſt more publike ones, then thoſe of a Family or Congregation, which we alſo intend for chief cauſes of a publick Faſt and Humiliation. If among our Nobles, Gentrie, and Barons, there have beene ſome ſtudying their own private intereſts more then the Publick, and *Seeking their own things more then the things of Chriſt, or oppreſsing and*

defrauding the poorer ſort and the needie, becauſe it was in the power of their hand: and if among our Miniſtrie there have beene divers Time-ſervers, *Who have not renounced the hidden things of diſhoneſty, whoſe hearts have not been right before God, nor ſtedfaſt in his Covenant,* who have beene ſecretly haters of the *Power of Godlineſſe,* and of Mortification; ſhall not God ſearch all this out? *who will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts.* In theſe alſo leaving all men to a judging and ſearching of themſelves, there are many other provocations which are apparent in all or many of this Nation, from which, *though they waſh with nitre, and take much ſope,* yet they cannot make themſelves clean: Becauſe of theſe *the Land mourneth,* and at theſe the Sword ſtriketh.

As firſt, the contempt, neglect, and diſ-eſteeme of the glorious Goſpel; our unbeliefe, unfruitfulneſſe, lukewarmneſſe, formality, and hardneſſe of heart, under all the meanes of Grace; our not receiving of Chriſt in our hearts, nor ſeeking to know him, and glorifie him in all his Offices. The power of Godlineſſe is hated and mocked by many to this day, and by the better ſort too much neglected, and many Chriſtian duties are not minded: as, *The not ſpeaking of our own words, nor finding of our own pleaſure upon the Lords day:* Holy and edifying conference both on that day, and at other occaſions: The inſtructing, admoniſhing, comforting, and rebuking one another, as Divine Providence miniſtreth occaſion. In many Families almoſt no knowledge nor worſhip of God to be found: yea, there are among the Miniſters who have

have ſtrengthened the hearts and hands of the profane more then of the godly, and have not taken *heed to the miniſtrie which they have received of the Lord to fulfill it.*

Next, God hath ſent the Sword to avenge the quarrell of his broken Covenant: For beſides the defection of many of this Nation under the Prelats from our firſt Nationall Covenant, a ſinne not forgotten by God, if not repented by men as well as forſaken, our later Vows and Covenants have beene alſo foully violated, by not contributing our uttermoſt aſſiſtance to this Cauſe, with our Eſtates and Lives; by not endevouring with all faithfulneſſe, the diſcoverie, triall, and condigne puniſhment of Malignants, and evil Inſtruments; yea, by complying too much with thoſe, who have not onely borne Armes, and given their perſonall preſence and aſſiſtance, but alſo drawne and led on others after them in the ſhedding of our Brethrens blood: Therefore is our ſinne made our puniſhment, and *We are filled with the fruit of our own wayes. Theſe hornes now puſh the ſides of Judah and Jeruſalem, becauſe the Carpenters when they ought and might, did not cut them off*: And yet to this day the courſe of Juſtice is obſtructed: The Lord himſelfe will execute juſtice if men will not. But above all, let it be deeply and ſeriouſly thought of, that our Covenant is broken by the neglect of a reall Reformation of our ſelves and others under our power: let every one aske his own heart what luſt is mortified in him, or what change wrought in his life ſince, more then before the Covenant? Swearing, Curſing, Profanation of the Lords day, Fornication and other uncleanneſſe,

neſſe, Drunkennes, Injuſtice, Lying, Oppreſſion, Murmuring, Repining, and other ſorts of Prophanenes ſtil abound too much both in the Countrey and in our Armies: yea, there is no Reformation of ſome Members of publicke Judicatories, which is a great diſhonour to God, and a foul ſcandall to the whole Nation.

Thirdly, we have not glorified God according to the great things which he hath done for us, nor made the right uſe of former mercies: ſince he loved us (*a Nation not worthy to be beloved*) he hath made us precious and honourable, but we have not walked worthy of his love: *We waxed fat and kicked, forſaking God who made us, and lightly eſteeming the Rock of our ſalvation.* And this great unthankfulneſſe filleth up our Cup.

Fourthly, Notwithſtanding of ſo much guiltineſſe, we did ſend forth our Armies, and undertake great ſervices preſumptuouſly, without repentance, and making our peace with God like the Children of Iſrael, who truſting to the goodneſſe of their cauſe, minded no more, but *Which of us ſhall goe up firſt.*

It is now high time, under the feeling of ſo great a burden both of ſinne and wrath, to humble our uncircumciſed hearts, *to put our mouth in the duſt, if ſo be there may be hope, to wallow our ſelves in aſhes, to clothe our ſelves with our ſhame as with a garment*, to juſtifie Gods righteous judgements, to acknowledge our iniquitie, to make our ſupplication to our Judge, and to *ſeek his face*, that he may *pardon our ſinne, and heal our Land.* The Lord roareth, and ſhal not his children tremble? The God of glory thundereth, and *the Higheſt*

Higheſt uttereth his voice, haile-ſtones and coales of fire, who will not fall downe and feare before him? The fire waxeth hot, and burneth round about us, and ſhall any ſit ſtill and be ſecure? The ſtorme bloweth hard, and ſhall any ſluggard be ſtill aſleep? *This is a day of trouble, and of rebuke, and of blaſphemie*, who will not take up a lamentation? Let the Watchmen rouze up themſelves and others, and ſtrive to get their own and their peoples hearts deeply affected, and even melted before the Lord: Let every one turne from his evil way, and cry mightily to God, and give him no reſt till he repent of the evill, and ſmell a ſavour of reſt, and ſay, *It is enough.* He hath not ſaid to the ſeed of Jacob, *Seeke ye me in vaine. Wee do not mourn as they that have no hope, but we will beare the indignation of the Lord, becauſe we have ſinned againſt him, untill he plead our cauſe, and execute judgement for us.* And what though our Candles be put out? ſo that our Sun ſhine: What though our honour be laid in the duſt? ſo that God worke out his own honour, yea, our happineſſe out of our ſhame. In vain have we truſted to the Arme of Fleſh: in the Lord our God is the *ſalvation of Iſrael.* No fleſh muſt glory before him, *but he that glorieth, muſt glory in the Lord.*

Theſe duties of Humiliation, Repentance, Faith, Amendment of life, and Fervent Prayer, though the principall, yet are not all which are required at the hands of this Nation, but men of all ſorts and degrees muſt timely apply themſelves to ſuch other reſolutions and actions as are moſt ſuteable and neceſſary at this time: Which that all may the better underſtand, and be excited and encouraged to act accordingly, let

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it be well obſerved, that the preſent ſtate of the Controverſie and Cauſe is no other but what hath beene formerly profeſſed before God and the World, that is, The Reformation and Preſervation of Religion, The Defence of the Honour and Happineſſe of the King, and of the authority of the Parliament, together with The maintenance of our Lawes, Liberties, Lives, and Eſtates. We are not changed from our former principles and intentions, but theſe who did fall off from us to the contrary party, have now made it manifeſt, that theſe were not their ends when they ſeemed to joyne with us: *Therefore are they gone out from us, becauſe they were not of us.* And as our Cauſe is the ſame, ſo the danger thereof is not leſſe, but greater then before, and that from two ſorts of Enemies: Firſt, from open Enemies, we meane thoſe of the Popiſh, Prelaticall, and Malignant Faction, who have diſplayed a Banner againſt the Lord and againſt his Chriſt in all the three Kingdomes, being *ſet on fire of Hell*, and by the ſpeciall inſpiration of Satan, who is full of fury, becauſe he knowes he hath but a ſhort time to reigne. The Cockatrice before hatched is now broken forth into a Viper. The danger was before feared, now it is felt; before imminent, now incumbent; before our diviſion, now our deſtruction is endevoured; before the Sword was fourbiſhed and made ready, now the *Sword is made fat with Fleſh, and drunk with Blood*, and yet it hungreth and thirſteth for more. The Queene is moſt active abroad, uſing all meanes for ſtrengthening the Popiſh, and ſuppreſſing the Proteſtant party, inſomuch that Malignants have inſolently expreſſed their confidence, that her journey

to France ſhall rove a ſucceſſefull Counſell; and that this Iſland, and particularly this Kingdome, ſhall have a greater power to grapple with, before the next Summer, then any which yet we have encountred with: The Iriſh Rebels have offered to the King to ſend over a greater number into both the Kingdomes: The hoſtile intentions of the King of Denmark, if God be not pleaſed ſtill to divert and diſable him, do plainly enough appeare from his owne Letters ſent not long ſince to the Eſtates of this Kingdome. In the meane time, the helliſh crue under the conduct of the excommunicate and forefaulted *Earle of Montroſe*, and of *Alaſter Mac-Donald* a Papiſt and an Outlaw, doth exerciſe ſuch barbarous, unnaturall, horrid, and unheard of cruelty, as is above expreſſion. And (if not repreſſed) what better uſage can others not yet touched expect from them, being now hardened and animated by the ſucceſſe which God hath for our humiliation and correction permitted unto them: and if they ſhall now get leave to ſecure the High-Lands for themſelves, they will not onely from thence infeſt the reſt of this Countrey, but endevour a diverſion of our Forces in England from the proſecution of the ends expreſſed in the Covenant of the three Kingdomes, toward which ends as their ſervice hath beene already advantageous, ſo their continuance is moſt neceſſary.

The ſecond ſort of Enemies, from which our preſent dangers ariſe, are ſecret Malignants and Diſ-covenanters, who may be known by theſe and the like Characters: Their ſlighting or cenſuring of the publick reſolutions of this Kirk and State: Their conſul-

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ting and labouring to raiſe Jealouſies and Diviſions, to retard or hinder the Execution of what is ordered by the publick Judicatories: Their ſlandering of the Covenant of the three Kingdoumes and Expedition into England, as not neceſſary for the good of Religion, or ſafety of this Kingdome, or as tending to the diminution of the Kings juſt power and greatneſſe: Their confounding of the Kings Honour and Authoritie, with the abuſe and pretence thereof, and with Commiſſions, Warrants, and Letters, procured from the King by the Enemies of this Cauſe and Covenant, as if we could not oppoſe the latter, without encroaching upon the former: Their whetting of their tongues to cenſure and ſlander thoſe whom God hath honoured, as his chief Inſtruments in this Work: Their commending, juſtifying, or excuſing the proceedings of *James Grahame*, ſometime *Earle of Montroſe*, and his Complices: Their converſing or intercommuning by word or writ, with him or other Excommunicate Lords, contrary to the nature of that Ordinance of Chriſt, and to the old Acts of General Aſſemblies: Their making merry, and their inſolent carriage, at the News of any proſperous ſucceſſe of the Popiſh and Malignant Armies in any of theſe Kingdomes: Their drawing of Parties and Factions to the weakning of the common Union: Their ſpreading of Informations, That Uniformitie in Religion, and the Presbyteriall Government is not intended by the Parliament of England: Their Endeavours, Informations, and Sollicitations, tending to weaken the hearts and hands of others, and to make them with-hold their aſſiſtance from this Worke.

Let

Let this ſort of boſome Enemies, and diſ-affected Perſons, be well marked, timely diſcovered, and carefully avoided; leſt they infuſe the poyſon of their ſeducing counſels into the mindes of others: Wherein let Miniſters be faithfull, and Presbyteries vigilant and unpartiall, as they will anſwer the contrary to God, and to the Generall Aſſemblie, or their Commiſſioners.

The cauſe and the dangers thereof being thus evidenced, unleſſe men will blot out of their hearts the love of Religion, and the cauſe of God, and caſt off all care of their Countrey, Lawes, Liberties, and Eſtates, yea, all naturall affection, to the preſervation of themſelves, their Wives, Children, and Friends, and whatſoever is deareſt to them under the Sun (all theſe being in the viſible danger of a preſent ruine and deſtruction) they muſt now or never appeare actively, each one ſtretching himſelf to, yea beyond his power. It is no time to dally, nor go about the buſineſſe by halfes, nor be *almoſt*, but *altogether* zealous: *Curſed be he that doth the Worke of the Lord negligently, or dealeth faſly in the Covenant of God.* If wee have been ſo forward to aſſiſt our Neighbour Kingdomes, ſhall we neglect to defend our own? Or ſhall the Enemies of God bee more active againſt his Cauſe, than his people for it? God forbid. If the Work being ſo farre carried on, ſhall now miſ-carry, and faile in our hands, our own conſciences ſhall condemne us, and poſterity ſhall curſe us: But if we ſtand ſtoutly and ſtedfaſtly to it, the *pleaſure of the Lord ſhall proſper in our hands, and all Generations ſhall call us bleſſed.*

Let Miniſters ſtirre up others by free and faithfull preaching, and by admoniſhing every one of his duty, as there ſhall be occaſion: And if it ſhall be the Lot of any of them to fall under the power of the Enemy, let them through the ſtrength of Chriſt, perſevere in their integrity, chooſing affliction rather then ſin, glorifying God, and not fearing what fleſh can do unto them. Let our Armies beware of ungodlineſſe, and worldly luſts, living godly, ſoberly, and righteouſly, avoiding all ſcandalous carriage, which may give occaſion to others to think the worſe of their Cauſe and Covenant, and remembring that the eyes of God, Angels, and Men are upon them; Finally, renouncing all confidence in their own ſtrength, skill, valour, and number, and truſting onely to the *God of the Armies of Iſrael*, who hath fought, and will fight for them.

Let all ſorts both of high and low degree in this Kingdome, call to minde their Solemne Covenants, and pay their vows to the moſt High; and namely, That Article of our firſt Covenant, which obligeth us not to ſtay nor hinder any ſuch Reſolution, as by common conſent ſhall be found to conduce for the ends of the Covenant, but by all lawfull meanes to further and promove the ſame; Which lyeth as a bond upon peoples conſciences, readily to obey ſuch orders, and willingly to undergo ſuch burthens, as by the publike and common reſolution of the Eſtates of Parliament, are found neceſſary for the proſecution of the Warre; conſidering that the Enemy cannot be ſupreſſed without a competent number of Forces, and Forces cannot be kept together without maintenance,

nance, and maintenance cannot be had without ſuch publick Burthens; which however for the preſent, not joyous, but grievous, yet it ſhall bee no griefe of heart afterwards even unto the common ſort, that they have given ſome part of their neceſſary livelihood, for aſſiſting ſo good a Work. It is far from our thoughts, that the pinching of ſome, ſhould make others ſuperfluouſly to abound: It is rather to bee expected of the richer ſort, that they will ſpare and defalk, not oneſy the pride and ſuperfluity, both of apparell and dyet, but alſo a part of their lawfull allowance in theſe things, to contribute the ſame as a free-will offering, beſide what they are obliged to, by Law or publick Order, after the example of godly *Nehemiah*, who for the ſpace of twelve yeares, while the wals of Jeruſalem were a building, did not eat the bread of the Governour, that hee might eaſe by ſo much the Peoples Burthens and Bondage.

In our laſt Covenant, there is another Article which (without the oblivion or neglect of any of the reſt) wee wiſh may be well remembred at this time; namely, That wee ſhall aſſiſt and defend all that enter into this League and Covenant, in the maintaining and purſuing thereof, and ſhall not ſuffer our ſelves, directly or indirectly, by whatſoever Combination, Perſwaſion, or Terror, to be divided and withdrawne from this bleſſed Union and Conjunction, whether to make defection to the contrary part, or to give our ſelves to a deteſtable indifferencie or neutralitie in this Cauſe;

According to which Article, mens reality and integritie in the Covenant, will bee manifeſt and demonſtrable, as well by their omiſſions, as by their commiſſions; as well by their not doing good, as by their doing of evill: *Hee that is not with us, is againſt us; and hee that gathereth not with us, ſcattereth.* Whoever hee bee that will not, according to publick order and appointment, adventure his Perſon, or ſend out theſe that are under his power, or pay the Contributions impoſed for the maintenance of the Forces, muſt be taken for an Enemie, Malignant, and Covenant-breaker, and ſo involved both into the diſpleaſure of God, and Cenſures of the Kirke, and no doubt into civil puniſhments alſo to be inflicted by the State.

And if any ſhal prove ſo untoward and perfidious, their iniquity ſhall be upon themſelves, and they *ſhall beare their puniſhment.* Deliverance and good ſucceſſe ſhall follow thoſe who with purpoſe of heart cleave unto the Lord, and whoſe hearts are upright toward his glory. When we looke backe upon the great things which God hath done for us, and our former deliverances out of ſeverall dangers and difficulties which appeared to us inſuperable, *experience breeds hope.* And when we conſider how in the midſt of all our ſorrowes and preſſures, the *Lord our God hath given us a naile in his holy place*, and hath lightned our eyes with the deſireable and beautifull ſight of his owne glory in his Temple, wee take it for an argument that hee hath yet *thoughts of peace*, and

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and a purpoſe of mercy toward us : *Though for a ſmall moment hee hath forſaken us, yet with great mercies hee will gather us.* Hee hath lifted up our Enemies, that their fall may bee the greater, and that hee may caſt them downe into deſolation for ever. *Ariſe, and let us be doing; The Lord of Hoſts is with us, the God of Jacob is our Refuge.*

A. Ker.

FINIS.

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